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culture cannot perforce accommodate the testament of religious prophets and tradition—"the far-sent message of the years."

"Credo" is then, as the title implies, an affirmation of Christian faith, or as close to one as we are likely to find in Robinson's poetic canon. Moreover, this affirmation is strikingly firm and resolute against an explicit background of conditions uncondusive to faith in anything beyond man's power to perceive sensually or to empiricize. The narrator *knows*, meaning that he has read and understands and accepts, the "message." He *feels*, meaning that he believes or intuits, that in death ("the black and awful chaos of the night"), which he "welcomes when he fears," will come the "glory of the Light." Finally, in that Light—knowledge, wisdom, revelation, Christ—he will apprehend the true meaning and full significance of his former existence.

The narrator's spiritual journey, different in time, conditions, and character from that of, say, the Magi, will nevertheless result in similar revelation and exaltation. His is a journey through life and experience in the modern world, and his expectation, his credo, is that at its termination the Light will reveal complete justification of his worldly being. That belief, as it did for Everyman and will for every man, sustains him "through it all—above, beyond it all."



A BIBLIOGRAPHY OF ROBERT P. TRISTRAM COFFIN: ADDENDA

By RICHARD CARY

The three basic sections of this bibliography have appeared in the issues of *Colby Library Quarterly* for December 1965, June 1966, and December 1966. The following entries have been garnered in the continuing search for Coffin's plenitudinous publications. It is planned to consolidate these installments into a comprehensive volume after other additions have been reaped and several snags have been cleared. The editor solicits information concerning any items not as yet included in these four preliminary listings.

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